

THE COMMONS

A Monthly Record Devoted to Aspects of Life and Labor from the Social Settlement Point of View.

Whole Number 27.

CHICAGO.

JULY, 1898.

THE DIALOGUE OF THE SPIRITS.

Says the Spirit of To-day to the Spirit of All Time,
"Have you seen my big machines?"
My fire steeds, thunder-shuttlecocks, that dart from chimne
to chimne,
Hear the lyrics of their driving rods, the modern chant
sublime—"Says the Spirit of To-day to the Spirit of All Time:
"Have you seen my big machines?"
"Hear the thunder of my mills," says the Spirit of To-
day.
"Hear my harnessed rivers pant.
Men are jockeys with the lightnings, and they drive them
where they may,
They are builders of the cataracts that dare not say them
nay,
And the rivers are their drudges," says the Spirit of To-
day.
"Hear my harnessed rivers pant."
Says the Spirit of All Time to the Spirit of To-day:
"Haste and let your work go on.
Tap the fires of the under world to bake your bread, I
say;
Belt the tides to sew your garments, hitch the suns to draw
your sleigh."
Says the Spirit of all Time to the Spirit of To-day,
"Haste and let your work go on."
"But," says the Spirit of All Time to the Spirit of To-
day.
"Tell us, how about your men?
Shall they, like live automaton, still drudge their lives
away,
When the rivers, tides and lightnings join to help them on
their way?"
Says the Spirit of All Time to the Spirit of To-day,
"Tell us, how about your men?"
"Yes, harness every river above the cataract's brink,
And then unharness man.
To earth's reservoir of fire let your giant shaftings sink,
And scourge your drudging thunderbolts—but give man
time to think;
Throw your bridles on the rivers, curb them at the cat-
aract's brink—
And then unharness man."
Says the Spirit of All Time: "In this climax of the years
Make no machine of man.
Your harnessed rivers panting are as lyrics in my ears,
And your jockeyed lightnings' clatterings are as music of
the spheres,
But 'tis well that you remember, in this climax of the
years:
Make no machine of man."

—Sam Walter Foss.

NOTES ON THE DECADENCE OF SPAIN.

BY JOHN P. GAVIT.

A French writer, in a French review, has sought recently to find the cause of Anglo-Saxon supremacy, recognizing it as a fact. He most interestingly examines the English and American educational ideas and systems, the prevalence of popular intelligence, the early developed self-reliance of the individual, the

alertness of mind, the keenness of analysis, the promptness to grasp opportunities, as over against the illiteracy, the subserviency, the credulity, and the everlasting "to-morrow" of the Latin. Such comment of a Latin is illuminating, and doubtless points to some of the reasons of the seeming inferiority of his race. Are there other reasons?

Spain is to-day the surviving landmark of mediævalism. It is yet the abiding home of the Inquisition and all that it stands for. One can be appreciative of Roman Catholicism as a whole and yet detest that phase of its development which is to-day characteristic of Spanish dominion. In its religion may surely be found some at least of the reasons for the Spanish character and for the Spanish failure.

Whatever may be the spiritual intent of the religion of Spain; however its exponents may demand the same charity of judgment which estimates a system by its best rather than by its worst results, these characteristics may certainly be said to inhere in the Spanish idea of religion:

1. It is a religion of authority; of traditional authority, of the despotism of a priesthood, of the substitution of the command of an organization, or the representatives of an organization, for the authority of the individual conscience.

2. It is a religion of asceticism. Its teaching makes the natural life of the individual in society and in the home inferior to that of the cloister and of celibate "consecration."

3. It is a religion of ceremonial and observance, tending at least to make righteousness consist in a certain degree of faithfulness upon ceremonies and seasons of worship.

The Spanish is a servile race, bowing down to nobilities and feudalisms of a hundred kinds. Its priesthood is an ignorant and despotic priesthood, and the atmosphere of the inquisition to-day stifles the intellectual freedom of the people. The logical result of its religious system and authority is the ignorance and illiteracy of the mass of the Spanish people.

Moreover, the teaching that the clean, sweet life of the commonplace home is less righteous than the cloistered life of the monk, the nun

or the celibate priest, has withdrawn from the life of Spain the finest souls which its parent-hood has produced. The choicest women of Spain, fit to be the mothers of noble men and whole-bodied women, have been consecrated to the life of selfish contemplation in the name of religion. For centuries this has been the highest ideal of Spanish life, and those who believe with the writer that motherhood far more than fatherhood determines the character of a people, will agree that this long-continued process must have had its effect upon national character.

Lastly, the legitimate fruit of a religion of observance and ceremonial is hypocrisy and falsehood. The substitution of seasons of fasting or genuflexion, of attendance upon ceremonies of whatever kind, for the uprightness of the individual conscience upon the basis of its own clear judgment before God and man, inevitably leads to hypocrisy. If a man can substitute for right relations with the universe of God in his own use of his own self, and with his fellow-men in his own use of what he has in his possession, any observance of any kind, approved by whatsoever kind of authority, political, social or ecclesiastical, he will sooner or later become a liar and a hypocrite.

Let me be understood. These characteristics are not monopolized by Catholicism. Whole sects of Protestantism have been and are tainted with these ideas. But the strength of Protestantism is in its revolt against assumed authority, asceticism and ceremonial.

Since we first discovered him in the forests of Germany and on the shores of the North Sea, the Anglo-Saxon has protested against these very things. Saxon liberty has always been too large for Roman law. The cleanliness and holiness of the home life and its relations has been a fundamental of Saxon thought. And the inalienable right of the individual to develop according to his own conscience his relations with the Power that brought him into being has been the shibboleth of a score of wars against tyrants, great and small. A nation or a race that makes over to any power, political or ecclesiastical, economic or philosophical, the rights of its individuals, or that permits assumed authority to wield sway over the domain of private conscience, is headed by the shortest road to decay and destruction. And its destroyer and supplanter will be the nearest nation or race that recognizes the regnancy of the individual over his own affairs, the cleanliness of the normal life, and the everlasting pleasure of the Almighty in the commonplace happiness of His creatures.

Notes of the & & & Social Settlements

NEIGHBORHOOD HOUSE, LOUISVILLE.

First Report of the Southern Settlement a Credit to the Work and Its Leaders.

The first report of Neighborhood House, Louisville, Ky., shows that the plucky group who planted the first of the southern social settlements have stuck to it and made a good work. Archibald A. Hill, the headworker, evidently puts his heart into this report, and it breathes the true settlement spirit. A brief history of the settlement movement explains the work to those to whom it is unfamiliar, and the outline of this settlement's work shows that the best ideals and impulses of the movement are exemplified at 324 East Jefferson street, Louisville.

Settlement workers who are trying to make things succeed in spite of neighborhood apathy or opposition would do well to take thoroughly to heart—and to head!—Mr. Hill's comment: "Neighborhood House believes that a multiplicity of institutions has a disintegrating effect upon a neighborhood, dividing it into cliques and breaking down all feeling of neighborhood. . . . To illustrate—our neighborhood is well supplied with kindergartens during the winter months and though we earnestly desire to have a kindergarten in the house, we think it infinitely better and certainly more practical to use our endeavors to help the existing kindergartens to the full extent of our rather limited capacity. Thus we hope to supplement the work of the winter by a kindergarten in our own rooms during the sultry summer days."

This same spirit is evidently displayed in the cordial relations of the settlement with public schools, charities and other agencies of or in the neighborhood. A good series of classes and clubs, with library, music, etc., fills up the week-day afternoons and evenings.

LINCOLN HOUSE SUMMER WORK.

Out-of-Door Activities at the Boston Settlement Take in All Ages.

Copies of the *Lincoln House Review* and of the *Lincoln House Monthly* exhibit an active summer work. The scope of the summer

enterprise is indicated by the fact that 114 mothers and children had their names listed for the June vacation at the Osterville cottage of the settlement. The *Monthly* is publishing an interesting series of "Stories of Lincoln's Boyhood." The paper suspends publication until November.

The leading article in the *Review* for July is the compilation by William A. Clark, head of the settlement, of striking extracts from recent speeches of John Wanamaker in the anti-Quay campaign in Pennsylvania.

WEST SIDE SETTLEMENT, NEW YORK.

Year-Old Settlement Not Hitherto Reported, and Past the Stage of Experiment.

Some pardonable indignation, well concealed, breathes in the letter of Miss Ada Laura Fairchild, headworker of the West Side Y. W. C. A. Settlement, at 453 West Forty-seventh street, New York. "In your list of settlements," she says, "I notice that our name is not included. This settlement has been in existence more than a year, and has a library, penny provident bank with over 1,000 depositors, kindergarten, classes in millinery, dress-making, sewing, cooking, gymnasium, and several clubs. Our visitors number from 1,500 to 2,000 a week. I give you these figures to show that we have passed the experimental stage." And the only comment necessary on the part of THE COMMONS seems to be apology and congratulations!

NEGRO SETTLEMENT.

Commendable Work of Rev. C. M. Sheldon in "Tennessee Town," Topeka.

"Tennessee Town" in Topeka, Kan., has the beginning of a settlement. The negro exodus from Tennessee seemed providentially guided several years ago, to pitch upon the territory directly facing the site of Rev. Charles M. Sheldon's church as its land of promise. It was fore-ordained that the author of "In His Steps" could not fail to cross over this street, separating the college community and choice residence district from this negro slum, with his question, "What would Jesus do?" What he did was to open a kindergarten and other ministries in an old church, place a white family and a college student or so in residence next door, group educational and social privileges for the neighbors about the church and home, offer prizes for the neatest door-yard, the thirstiest vegetable garden and the best fruit and flower culture. What these poor, neglected

and even self-abandoned people have done in response finds expression already in the cleanliness of their streets, the beautifying of their homes, the care of their children, the cultivation of the soil, their larger self-respect and self-support, their neighborly kindnesses, and last, but not least, in their love for Mr. Sheldon and their settlement friends.

Chicago Commons.

AN INTERNATIONAL PICNIC.

Nearly Two Hundred Neighbors of the Commons Have an Outing at Evanston.

One of the pleasantest of the outings which the people of the Commons and its neighborhood have enjoyed was one at Evanston, which a cordial group of the people there arranged and carried out in the last week of July. Two cars of the Chicago, Milwaukee & St. Paul railroad carried 175 mothers and children up in the morning to Central avenue, whence they walked to the pleasant lake shore grounds of Mr. Edward Henderson. Nearly every nationality represented in the district about the Commons had its delegates in that visitation upon the suburbanites, and each displayed its own manner of life and thought to advantage. The Evanston friends had made every possible provision for comfort, bodily wants and enjoyment, and every soul had a happy time. It is a pleasure to mention the names of the good friends who had the matter in charge:

Mr. and Mrs. F. H. McCulloch, Mrs. C. H. Moore, Miss Ella Moore, Miss Morrill, Mrs. Charles Whittemore, Miss Bowman, Mrs. Kellogg, Mrs. J. Kellogg, Mrs. Beeson, Miss Rose Beeson, Mrs. McDonald, Mrs. Docy, Mrs. Rice, Mrs. Peterson, Mrs. Hewitt, Mrs. Johnson, Mrs. J. G. Orchard, Misses Isa and Elsie Orchard, Mrs. King, Mrs. Charles Klein, Mrs. Frank Klein, Mrs. Ingraham, Mrs. and Miss Hanchett, Miss Howell, Mr. and Mrs. Edward Henderson, Miss Mary Stevens, and Miss Hahn.

The group of residents who hold the fort during the summer vacation have an occasional picnic or outing themselves to compensate for the hot days of life in the dirty city.

Miss Alice Hunt, formerly of the residents of Chicago Commons, is to be kindergartner at Hiram House, Cleveland, during the coming year. The settlement issues an attractive announcement reviewing the work of the past year.

"God and the People."

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JOHN P. GAVIT,

EDITOR.

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JULY 31, 1898.

THE saving element in war is the revelation of character. The most unswerving non-resistant of us all must thrill in the blood at news of deeds like that of Hobson and his crew of heroes. The pity of it is that souls like these could not be put to better use than those of hate and butchery. There is a larger call for heroism of just that quality in the pursuits of the Kingdom of God than in the emergencies of even the least objectionable war.

IN AN article on "Equality" in the July *Century*, James Bryce, M. P., author of "The American Commonwealth," while sensibly discriminating between the obvious equalities and inequalities, strangely omits all reference to the nub of the whole contemporary discussion of the matter, viz., the *equality of opportunity*, economic and social. The "natural" inequal-

ties on which the plea for deference to distinction is here again based, are justly determinable only when tested by opportunity as nearly equal as can be opened to all. While the passion for social equality may everywhere be "less strenuous" than formerly, even in France and the United States, it is perhaps deeper seated than ever not only among the great disinherited masses, but also even more among the socially privileged, yet isolated and therefore discontented, classes of all lands, notably of Russia. If the evidence that "the longing for fraternity has also declined" lies in the fact of being "seldom named, except in religious addresses," then the religion which finds its widest expression in the demand for human brotherhood is more prevalent than ever before and gives good hope of the emergence of this longing "from the field of aspiration into that of reality." No sign of the times is more hopeful than that the struggle for social and industrial democracy is deepening into a religious movement.

G. T.

THE most searching diagnosis of the present apathy in church life, which is far more widely felt than acknowledged, is made by Richard Heath in the *Contemporary Review* for May under the title "The Waning of Evangelicalism." To our readers the most significant feature of his fearlessly friendly criticism is that he traces to a social source both the cause of and the remedy for the serious situation. To that "blindness to the great social sunrise which has lit up the whole century and is gradually leading to the emancipation of the laboring classes in Europe and America," he charges the loss to the evangelical church not only of the opportunity "to be the herald of the great salvation to them and all the world," but also its hold on the masses and on "so many of the more conscientious and finer souls in Europe and America."

This blindness to the new dawn he attributes to the fact that Evangelicalism came into existence "under an extremely individualistic and competitive order of things," and "has seen nothing in the Gospel but a plan of individual salvation." Of "the common salvation," of "the unity of mankind in Christ," of "the mutual responsibility of all men," of the fact that the "Divine Helper was in the world," he claims it has had little idea, and "failing to comprehend this" has "never understood the age in which it has run its course."

Placing its dependence upon the support of the great middleman class, "whose sole idea of life was to struggle upwards, let the rest of

mankind sink as they might," it was thus led to "shut its eyes more closely than ever to the great social revolution which, commencing in the last century, is still going on."

It is due, he affirms, to this indifference to truth (*e.g.* that "God was in the Reformation but not in the Revolution") when truth interferes with prejudice and interest, that so much harm has come to Evangelicalism.

Evangelicalism has scarcely waned either numerically or ethically as much as the critic thinks. The precursors of its "new waxing" are already sufficient to suggest some other issue than that implied in his final question, "What remains but the teaching of catastrophe?"

But differ as we may about the facts or the future, none can deny either the need of this stern "*recall to reality*" in religion, "to be really what you profess to be," or that the church's response will be expressed in social and economic terms, indicating a radically changed attitude toward human life in all its earthly relationships.

G. T.

BE his ideas concerning war what they may, he is a poor specimen of man who could view with equanimity so magnificent a display of incompetency and mismanagement as that involved in the entire conduct of the Santiago campaign. It is doubtful if there is to be found in history, civilized or otherwise, a parallel to that saturnalia of gross favoritism, politics, aimless inefficiency and incomparable bungling. The individual American soldier emerges from the cloud of battle, the dust or mud of the camp and the march or the uncomplaining suffering of the "hospital," with thrice-assured glory. His quality of hero-stuff is attested beyond question forever. Regimental and company officers, some brigadiers and a very few generals come forth from the campaign with credit. But the rest is ignominy. Consider the appointment of a 300-pound leader for that tropical campaign [!] over the head of the commanding general of the army. Consider the selection of camps upon sites inaccessible, unsanitary, and ridiculously unsuitable—to which, however, ran railroads whose owners or managers had friendly relations with the head of the War Department. Consider the wretched stuff that most of the troops had to eat, driving them in several instances to open mutiny. Consider the archaic equipment of most of the volunteers. Remember the miserable, purposeless bungling of the embarkation of the expedition of invasion at Tampa, the equally bungling arrangements for landing at Baiquiri.

Recall the irresolute siege of Santiago, with victory barely filched upon the eve of retreat. Of the horrors of the treatment of the sick and wounded, of the incredible lack of medical stores, even after thirty days of unavailing appeal and clear understanding of the situation, the murderous neglect in the shipment of scores of convalescents in foul transports without food, medicines or doctors, the less said the better. Even to the final selection of the site for the quarantine camp at Montauk Point, 150 miles from stores of supplies and in a place where even artesian wells were of doubtful possibility—every detail of the War Department's conduct of the campaign smells to heaven of irresolution, bungling, politics and incompetency. It would be far to seek a finer example of the results of the modern commercial system in its application to the conduct of a great enterprise. The lives of scores of the best and bravest men who went from the ranks of industry to the front in what they believed a righteous cause are forfeit to the miserable system of private contracts in public service and of the award of positions of great responsibility to the personal and business friends of the administration without regard to fitness or experience. It is alike our hope and our prophecy that when the people understand the inside history of the Spanish War, there will be Trouble. And possibly there may be derived a lesson of value for the future.

J. P. G.

THE commanding position of the labor movement in English thought is indicated by the fact that the April issues of the *Edinburgh*, *Nineteenth Century* and *Quarterly* reviews contain, respectively, long and labored articles on "The State and Conditions of Labor," "A Study in Trades Unionism" and "Trades Unionism in Practice and Theory"—all inspired by the recent great strike of the Amalgamated Society of Engineers.

Questions of rents and tenements, of hours and wages, are religious questions, having to do directly with the spiritual welfare of men. To expect sound spiritual life while these matters are under regulation of greed and competition and the devil, is like expecting health of a body in a house built in a malarial swamp.—*Rev. Dr. George Hedges.*

The Christian Social Union has offered prizes of \$100 and \$50 for the best and second best essays on "The Duty of a Christian Minister in Relation to Social Problems." None but students of theological schools will be eligible to compete. Particulars can be obtained from the Secretary of the Union, Diocesan House, Boston.

* * Current Comment * *

THE CHICAGO NEWSPAPER STRIKE.

THE spectacle of a great American city for nearly a week without an English newspaper, without a reliable news bulletin, while all of its people were frantic for tidings of a great battle in which were at stake the lives of thousands of husbands, sons and brothers, is unparalleled in modern times. Newsboys who made \$200 to \$500 a week selling four-page abortions printed on hand-presses, or early editions of papers from cities 300 miles away, are not likely to be seen again in this country soon. Yet that was the state of affairs in Chicago the first week of July.

Considering the number of men involved, and the circumstances generally, the strike and lockout of the stereotyping departments of the Chicago daily newspapers was doubtless the most extraordinary the city has ever seen. Moreover, it illustrated very completely some of the ways in which a strike should *not* be conducted. It is not essential that to do its work of warfare and education a strike should succeed. Many a strike which, so far as its main contention is concerned, entirely failed, has achieved its essential purpose by displaying the issues clearly before the public and winning the people's sympathies, while it brought clearly before them the sufferings of the workers. This strike was not of that order.

TO BEGIN with, the plea of the stereotypers was probably entirely a just one. Their daily toil is tremendously exacting and fatiguing. A trade requiring a high degree of technical knowledge and skill, its performance subjects the workers to hours of strenuous labor in proximity to highly heated pots of type-metal, and in an atmosphere which on hot days of summer is hardly tolerable. In warm weather it is a common thing for men to be overcome and seriously affected by the temperature. In Boston and New York the stereotypers receive the prices asked for in the schedule which was the immediate issue of the strike—\$4.00 per diem minimum, 75 cents an hour for overtime, and a working day or night of seven hours.

STEREOTYPERS' Union, No. 4, like the other typographical unions in the Chicago newspaper trade, has worked under a yearly renewed contract with the associated

publishers, establishing the rate of wage, hours, etc., and providing for adequate notice on the part of either party, of a desire to modify the agreement in any respect. In accordance with the terms of this contract, the stereotypers' union filed due notice of a desire to open the question at the end of the contract year, and the publishers prepared to meet the demands which should be filed. It is quite likely that the demands of the men would have been acceded to, or at any rate that an increase would have been secured, but the union made a grievous series of blunders, and their fat was in the fire in a jiffy.

IT IS probably a fact that, with possibly three exceptions, the daily newspapers of Chicago have barely made expenses—if even so much—for a number of years. They could not afford a conflict with their employes, and as the demands of the stereotypers involved a total increase for the whole city of only about \$40 a day, a well-managed pressure on the part of the union would almost certainly have brought about at least a material increase if not an entire concession.

THE battle of Santiago was the match to the powder. While the negotiations were in progress there came the tremendous crisis in the Spanish war. Extras of all the papers were issued with frequency; the bulletin boards were thronged by anxious crowds, and hourly the stress increased. It was at this juncture that the stereotypers lost their heads, and their cause. It was comparatively simple to argue from the great public anxiety for news of that campaign to the publishers' necessity of getting out a paper at any cost, and since a strike is war, and in war the best tactics are to catch your enemy unawares when he is in his tightest corner and least prepared for defense, it is not to be wondered at that the leaders of the stereotypers' union felt that the opportunity of their lives was at hand. Ignoring even the formalities required by their own charter and by-laws, they took the bit in their teeth, as it were, and made a headlong runaway. They gave the papers short shrift that anxious evening, and the negotiations closed with the threat of immediate strike.

THAT is exactly where the tactical blunders began. For, as the issue proved, it was just as propitious an occasion for a lock-out as for a strike, and the closely-united publishers at once took full advantage of it and closed their offices with startling suddenness and

unanimity. Economic necessity made strange bed-fellows that evening, and on the basis of an agreement, displaying very clearly what will become of the differences of "moral principle" between capitalistic newspapers when the great labor struggle comes to the issue, the righteous *Times-Herald* joined hands with the detested *Inter Ocean*, the Republican *Tribune* with the Democratic *Chronicle*; the conscientious *Record* and *Daily News* locked arms with the unscrupulous *Dispatch*, and the "yellow" *Journal* and the immaculate and aristocratic *Evening Post* made common cause against a handful of over-worked laborers and locked them and the public out. The counting-room had achieved its final victory in the generation-long battle with the editorial department, and news and bulletins alike closed up tight for nearly a week.

TO ADD to the discomfiture of the stereotypers, the typographical union refused to endorse the strike or support the strikers. So also did the pressmen, and the strike signally failed. It may be needless to inquire whether the typographical union would have stood so stoutly for strict legality in strikes if there had been any chance for victory, but the fact remains that upon one side at least a distinct lesson has been learned. Not soon again will a labor union be likely to lose its head and take advantage of a crisis to ignore all that has been gained in favor of orderly and courteous dealings between the parties to a contract. On the other hand, the typographical union has well shown the conservative power of a strong labor organization, and has reflected credit upon the cause by its insistence upon adherence to contract solemnly and voluntarily made.

THE weakness of the employers' position is clearly displayed in the fact that while none of the strikers have been restored, an exception was made, willy nilly, in favor of the foreman in each office, for he alone had the secret of the paste-process upon which good and economical stereotyping depends. The solidification of the business interests of the newspapers is to be regretted. The newspapers of Chicago have never been over-scrupulous about truth-telling, as was finely illustrated in the carnival of falsehood which characterized the days of the Pullman strike. But their rivalry and mutual hatred were some guarantee of the truth leaking out unbeknownst. It will be a simple matter now for the business office combination to misrepresent and suppress, and

the truth will be more easily stifled in cases of an economic nature in which the interests of the combination or the friends of any member of it are at stake. All in all, the strike was a very great misfortune, and the net result to the cause of labor may be set down as a loss.

N. R. T.

That dreadful Michigan anarchist, Pingree, has broken loose again. His latest political heresy is the dogma that every one should be made to pay his just share of taxes.—*Chicago Journal*.

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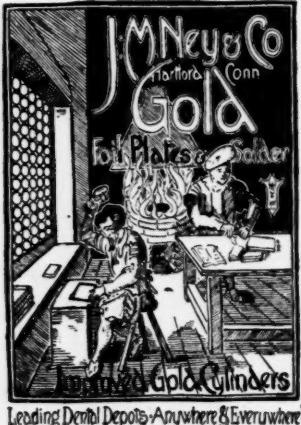
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